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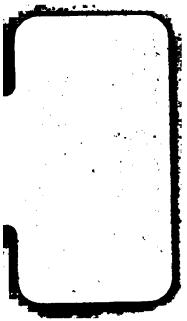

The Character and Bleſſedneſs of the Righteous repreſented:

IN A

SERMON

PREACHED AT

HABERDASHERS-HALL,

On the DEATH of

WILLIAM CROMWELL, Eſq;

JULY 9, 1772.

To which are added,

The SPEECH

Delivered at his INTERMENT;

With a brief Account of the *Cromwell*-Family from about the Year of our Lord 1000, to the preſent Time, in which are inſerted Anecdotes of the memorable OLIVER, and his Sons *Richard* and *Henry Cromwell*.

By *THOMAS GIBBONS*, D.D.

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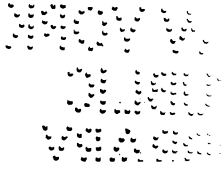

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ISAIAH III. 10.

Say ye to the Righteous, that it ſhall be well with him—

THERE are very evident and remarkable Differences among Mankind. Some are Rich, and ſome are Poor; ſome are Honourable, and ſome are Mean; ſome are endowed with very lively and powerful Intellects, and others are but of ſlow and ſlender Underſtanding; but theſe Differences between Men and Men are by no means the moſt important, however they may moſt excite the Attention, and determine the Regards of the World about them; for there is a Difference much more momentous than any that has been mentioned, and which is moſt, I might ſay in a manner alone conſidered by the great LORD of All, and according to which he will award at laſt the

eternal Sentence of infinite Happineſs or infinite Miſery; and this Difference is no other, in one Word, than that of THE RIGHTEOUS and THE WICKED. If a Man is found among the Number of the firſt of theſe Characters, let his Condition in this World be never ſo low, let his Figure in this World be never ſo inſignificant, and let his intellectual Abilities and Accompliſhments be never ſo ſcanty and inconſiderable, yet he will be owned and accepted of his Maker and Judge in the great Day as his Friend and Favourite, and will be bid welcome by Him into the Joys and Glories of his Preſence and Kingdom; while, on the other Hand, if a Perſon is found at laſt among the Company of the Wicked, whatever were his Riches, whatever were his Honours, whatever were his Powers of Genius, whatever were his Acquiſitions in Knowledge, he will be rejected, condemned, and accurſed of his Maker, and muſt ſink under the Weight of his righteous Indignation into everlaſting Shame and Sorrow, into that bottomleſs Pit of Perdition, *where the Worm dies not, and where the Fire is not quenched*; * according to thoſe

* Mark ix. 46.

thoſe very juſt, as well as ſolemn Lines of *Dr Watts* in his *Lyric* Poems:

There's a Day haſt'ning ('tis an awful Day)
When the great Sov'reign ſhall at large review
All that we ſpeak, and all we do,
The ſeveral Parts we act on this wide Stage of Clay:
Theſe he approves, and thoſe he blames,
And crowns perhaps a Porter, and a Prince he damns.
O, if the Judge from his tremendous Seat
Shall not condemn what I have done!
I ſhall be happy though unknown,
Nor need the gazing Rabble, nor the ſhouting Street;

Since then this is the Caſe, that the grand Concern is whether we are among *the Righteous* or *the Wicked*, let us lay aſide all other Matters, the Trifles and Shadows of Time, the little and tranſient Diverſities of the preſent Life, and conſider with a ſerious Application to ourſelves what is the Character, and what will be the Condition of *the Righteous*, and what is the Character, and what will be the Condition of *the Wicked*.

Say ye to the Righteous, that it ſhall be well with him. The Words are a plain Propoſition, and this uttered from the Oracle of God him-

ſelf, and recorded in the Writings of a Prophet ſent by him, and ſpeaking under his Inſpiration. How worthy therefore of our deepeſt Attention! Let us then,

Firſt, Conſider the Character here mentioned, that of *the Righteous*. And,

Secondly, The Bleſſedneſs connected with this Character; *Say ye to the Righteous, that it ſhall be well with him.*

I. Let us conſider the Character here mentioned, that of *the Righteous*.

And from the ſame Scriptures which mention the Righteous, and the Bleſſedneſs that belongs to him, let us learn what it is that conſtitutes his Character, or what are the Qualifications neceſſary to compoſe it. And,

(1.) Shall we not find that Perſon to be *righteous* according to the Scriptures, who is of an humble and contrite Spirit? Or in other Words, ſhall we not find it abſolutely requiſite, in order that a Perſon may be truly denominated Righteous in the Scripture-ſenſe, to be of an humble and contrite Spirit? Religion, however high it riſes, though it reaches

reaches up to Heaven, and the Top-Stone of the Divine Structure is laid in Glory, yet begins low, and lays its Foundation in the Soul in the deepeſt Humiliation and Abaſement before GOD. We are all Sinners before GOD, and that we may come within the Bond of his Covenant, be reſtored to his Favour, and may enjoy him as our GOD, it is proper, that we ſhould come before him as Tranſgreſſors, as Penitents, as utterly unworthy of his kind Regards, and as meritorious of his awful Indignation againſt us. *The Sacrifices of* GOD *are a broken Spirit; a broken and a contrite Heart, O* GOD, *thou wilt not deſpiſe (a). For thus ſaith the High and Lofty One, who inhabits Eternity, whoſe Name is holy, I dwell in the high and holy Place, with him alſo that is of a contrite and humble Spirit, to revive the Spirit of the Humble, and the Heart of the contrite ones (b).* That is a ſtriking Repreſentation to our Purpoſe in our LORD's Parable of the *Phariſee* and the *Publican*, where he acquaints us, that the vainglorious *Phariſee*, with the pompous Diſplay of his Excellencies, was rejected by GOD, while the

(a) Pſalm li. 17. (b) Iſaiah lvii. 15.

poor *Publican*, who dared not to lift up his unworthy Eyes to Heaven, *but ſmote upon his Breaſt, ſaying*, LORD *be merciful to me a Sinner, went down to his own Houſe juſtified (c)*. And let it not be unnoticed by us, that upon theſe particular Inſtances our LORD makes a general Obſervation that includes all Men, all Sinners in their Tranſactions with an holy offended GOD; *for every one*, ſays he, *that exalts himſelf, ſhall be abaſed; and he that humbles himſelf ſhall be exalted (d)*. A Variance, a Breach has taken Place between GOD and us. We have broken his Laws, trampled upon his Authority, abuſed his Goodneſs, and are obnoxious to his avenging Juſtice, and therefore we are to come before him, not with the Oſtentation of our *imaginary* Virtues, with any Claims of Deſert at his Hands, as profitable Servants, but as Delinquents, as Malefactors, who lie entirely at Mercy; not unlike the Servants of *Benhadad* in their Embaſſy to the King of *Iſrael*, who put Sackcloth on their Loins, and Ropes upon their Heads, and in this humiliating Manner implored

(c) Luke xviii. 13, 14.
(d) Luke xviii. 14.

plored his Compaſſion *(e)*. It is an everlaſting Truth, that though *the* LORD *is high, yet* that *he hath a Regard to the Lowly, but* that *the Proud he knows afar off.* If we would be indeed the People of GOD, and be accepted of him, let us begin where the People of GOD begun; LORD, *enter not into Judgment with us, for in thy Sight can no Flesh living be juſtified (f).--If thou,* LORD, *ſhouldeſt mark Iniquities,* O LORD, *who ſhall ſtand (g)?—Have Mercy upon us according to thy Loving-kindneſs, and according to the Multitude of thy tender Mercies (h). --If I juſtify myſelf, my own Mouth ſhall condemn me: If I ſay I am Righteous, this alſo ſhall prove me perverſe (i).—We are all as an unclean Thing, and all our Righteouſneſſes are as filthy Rags; and we all fade as a Leaf, and our Iniquities like the Wind have taken us away (k).—We are aſhamed, and bluſh to lift up our Faces to thee our* GOD, *for our Iniquities are increaſed over our Heads, and our Treſpaſs is grown up unto the Heavens (l).*

 O LORD,

(*e*) 1 Kings xx. 31. (*f*) Pſalm cxliii. 2.
(*g*) Pſalm cxxx. 3. (*h*) Pſalm li. 1.
(*i*) Job ix. 20. (*k*) Iſaiah lxiv. 6.
(*l*) Ezra ix. 6.

—O LORD, *Righteouſneſs belongs unto thee, but unto us Confuſion of Faces (m).—Father, I have ſinned againſt thee, and am no more worthy to be called thy Son (n).* By Pride we fell, and by Humility we riſe (*o*). The Ploughſhare of Conviction muſt enter the Soul, and break up its fallow Ground, before we ſhall become a Nurſery of Heaven, a Vineyard of the LORD, where he will command his Bleſſing, even Life for evermore. The richeſt

(*m*) Dan. ix. 7. (*n*) Luke xv. 21.

(*o*) This Thought I have borrowed from a very pious as well as beautiful Poem of Dr. *Arbuthnot*'s, intitled, ΓΝΩΘΙ ΣΕΑΥΤΟΝ, *Know Yourſelf*; in which, after ſhewing us the Vanity of the Schemes of Pagan Philoſophy to give us a right Knowledge of ourſelves, he brings us to the Scriptures, which he juſtly ſtyles

The Balm, the Light, the Guide of Souls perplext:
And thence he hears a Voice that ſpeaks to him,

In vain thou hop'ſt for Bliſs on this poor Clod;
Return and ſeek thy Father, and thy GOD:
Yet think not to regain thy native Sky,
Borne on the Wings of vain Philoſophy;
Myſterious Paſſage hid from Human Eyes;
Soaring you'll ſink, and ſinking you will riſe:
Let humble Thoughts thy wary Footſteps guide,
Regain by Meekneſs what you loſt by Pride.

eſt Harveſts ſpring up from naked Seeds, and deep Furrows plentifully watered, and drenched with Showers.

(2.) Shall we not find that Perſon to be *righteous*, according to the Scriptures; or, in other words, ſhall we not find it abſolutely neceſſary in order that a Perſon may be truly denominated righteous in the Scripture-ſenſe, who looks for Juſtification and Acceptance with GOD to his Mercy, as vouchſafed through the Mediation and Merits of the Lord JESUS CHRIST? As Sinners, as we have ſhewn under the foregoing Particular, we are to come to GOD, and look only for Salvation to the divine Mercy; but then let us, according to the Inſtructions of ſacred Writ, conſider that this Mercy is to be expected, to be applied for, and received by us in that Way, and in that Way only, which GOD himſelf has appointed. And what Way is this, but the Mediation and Merits of the Lord JESUS CHRIST? Who, though he was the eternal Son of GOD, yet became incarnate in our Nature, took our Place, bore our Sin, and was made our Sacrifice, and Ranſom, and in Virtue of it appears in Heaven as our Advocate

Advocate and Interceſſor, and thus diſcharges us from Guilt and Condemnation, and brings us into, a State of Favour and Acceptance with GOD, in full Harmony with his Truth, Juſtice, and Holineſs. When as Sinners we turn ourſelves to the Mercy of GOD, we are to remember that it is *in Chriſt that* GOD *is reconciling the World unto himſelf, not imputing their Treſpaſſes unto them* (*p*).--*That we are juſtified by Divine Grace through the Redemption that is in* CHRIST JESUS (*q*). — And, *that as Sin hath reigned unto Death, even ſo does Grace reign through Righteouſneſs unto eternal Life by* CHRIST JESUS *our* LORD (*r*). Do we then for our Juſtification and Acceptance at the Bar of an infinitely holy and juſt GOD look to his Mercy ſhining forth upon us in the Face of JESUS CHRIST? Are we willing to lay hold on Salvation through a Redeemer? Is it our Language, "Behold, O Lord, our "Shield, and look upon the Face of thine "Anointed! Let us be accepted in JESUS the "Beloved of thy Soul, and O that he may be "the Saviour of ours! For his Sake be gra-"cious

(*p*) 2 Cor. v. 18. (*q*) Rom. iii. 24.
(*r*) Rom. v. 21.

" cious to us. Let us be clothed with the " Garments of his Righteouſneſs, and the " Robes of his Salvation! Let him anſwer " for us in every Demand of Divine Juſtice; " and what we owe let it be placed to the Ac- " count of our Surety, as he is the End of " the Law for Righteouſneſs; as there is " Redemption in his Blood, even the For- " giveneſs of Sins, according to the Riches " of Divine Grace."

As *Noah* and his Family betook themſelves for Safety from the impending Deluge to the Ark; as the *Iſraelites*, bitten by the fiery Serpents in the Wilderneſs, looked for Healing to the Brazen Serpent which GOD had appointed for their Cure; and as the Manſlayer, with the Blood of Innocence upon him, and in Danger of Deſtruction from the Avenger behind him, fled for his Life to the City of Refuge ſo let us betake ourſelves, let us look, let us fly to the Lord JESUS CHRIST, to his Mediation, to his Merits, *deſiring to be found in him, not having our own Righteouſneſs, which is of the Law; but that which is through the Faith of* CHRIST, *the Righteouſneſs which is of* GOD *by Faith (s).* Then indeed do we become

become righteous, righteous through the Righteouſneſs of another, even of him *who is the* LORD *our Righteouſneſs (t)*; *who was made Sin for us, though he knew no Sin; that we might be made the Righteouſneſs of* GOD *in him (v)*; and *in whom the Seed of Iſrael are juſtified, and in whom they are to glory (w)*.

(3.) Shall we not find that Perſon to be *righteous* according to the Scriptures, who is regenerated and made holy by the Influences of the ever bleſſed Spirit? As there is a Neceſſity of Juſtification, in order that we may be diſcharged from Guilt, and appear with Acceptance before GOD, and as this Bleſſing flows from the Mediation and Merits of our Lord JESUS CHRIST, ſo there is a Neceſſity alſo of our Regeneration, which alone is to be expected, according to the Divine Word, from the Influences of the holy Ghoſt deſcending upon our Souls. *Except a Man*, ſays our LORD, *be born again, he cannot ſee the Kingdom of* GOD (*x*); and preſently after, *Except*

(*s*) Phil. iii. 9. (*t*) Jer. xxiii. 6.
(*v*) 2 Cor. v. 21. (*w*) Iſaiah xlv. 25.
(*x*) John iii. 3.

Except a Man be born of Water and of the Spirit, (of the Spirit, whoſe Influences are typified by Water, and are to the Soul for Purification what Water is to a polluted Body,) *he cannot enter into the Kingdom of* GOD (*y*). We muſt become *new Creatures* (*z*); *we muſt be Partakers of a divine Nature* (*a*); we muſt *have a new Heart and a new Spirit* (*b*); or we are not among the Righteous in Reality, whatever we may be in Profeſſion; nor are we made meet for the Inheritance among the Saints in Light. Old Things muſt paſs away, and all Things muſt become new, or we are ſtill among the Wicked, the Droſs, the Stubble, the Chaff of our World, and with them muſt we have our Doom and Portion at laſt. He who is righteous in the Scripture-Senſe is one who is become internally and ſincerely holy, and this not by his own Power, but by the Spirit of Grace and Holineſs entering into him, and taking the Poſſeſſion and Guidance of his Soul. *Bleſſed are the Pure in Heart, for they and only they ſhall ſee* GOD (*c*).

There

(*y*) John iii. 5. (*z*) 2 Cor. v. 17.
(*a*) 2 Pet. i. 4. (*b*) Ezek. xxxvi. 26.
(*c*) Matt. v. 8.

There muſt be new Views, new Inclinations, new Reſolutions, and the Current of the Soul muſt be purified, and have a divine Turn given to it, or we are ſtill not among the *Righteous*, but the *Wicked*, *and without Holineſs*, inward real Holineſs, a Principle of divine Life, an Heart taken off from the World and Sin, and dedicated to God and his Glory, in vain is it *that we hope to ſee the* Lord (*d*).—*That which is born of the Fleſh is Fleſh, and that which is born of the Spirit is Spirit* (*e*).

(4.) Shall we not find that Perſon to be righteous according to the Scriptures, who lives in Communion and Converſe with God, and in conſtant Dependence upon him? As there is to be a divine Principle, ſo this divine Principle is to be exerciſed, and, having been born of the Spirit, *we are to live in the Spirit, and walk in the Spirit* (*f*). The Connexion between God and our Souls begun in Regeneration is to be maintained by Correſpondence and Fellowſhip with him, and daily Reliance upon him. We are to walk

as

(*d*) Heb. xii. 14. (*e*) John iii. 6.
(*f*) Gal. v. 25.

as ſeeing him who is inviſible (*g*). We are *to walk as under his Eye* (*h*), *and with a View to his Glory* (*i*); *we are to truſt in him with all our Hearts, and lean not to our own Underſtandings; and in all our Ways to acknowledge him* (*k*).

True Religion in the Soul opens and eſtabliſhes an Intercourſe between GOD and us. On our Side we ſend to him our Prayers, Praiſes, Humiliations, Confeſſions, Wants, Sorrows, Hopes, and Joys; and on the Part of our GOD are communicated Guidance, Relief, Support, Peace, and ſtrong Conſolation. There is not a Day that a true Saint lives in which GOD is not in his Thoughts, in which there is not a Senſe of his Preſence, a Fear of his Majeſty, a Pleading of his Promiſes, an Eye to his Precepts, and a Renewal of Acquaintance with him. A Saint, in his right Frame of Mind, unleſs ſome ſinful Stupor has come upon him, (which, by the Way, will ſooner or later be ſhaken off, and heavily bemoaned) always regards his GOD, reads and delights in his Word, obſerves his Providences, relies upon his

(*g*) Heb. xi. 27. (*h*) Gen. xvii. 1.
(*i*) 1 Cor. x. 31. (*k*) Rom. iii. 5, 6.

his Power and Goodneſs, and is found an humble Petitioner, and Suppliant at his Throne. This is what the Scripture in various Language calls *living to the Lord* (*l*)—*loving him with all our Hearts, and Souls, and Mind, and Strength* (*m*) —*ſeeking the Lord* (*n*)—*following hard after him* (*o*)—*walking humbly with* GOD (*p*) — *and glorifying him with our Bodies and Spirits which are* GOD's (*q*); or, as the Apoſtle *John* ſpeaks, this it is *to have Fellowſhip with the Father and with his Son* JESUS CHRIST (*r*).

(5.) And laſtly, Shall we not find, according to the Scriptures, that he is a *righteous* Perſon whoſe Converſation and Conduct are blameleſs and holy? Internal Holineſs, the Seeds and Exerciſes of Grace within, will be followed with external Holineſs, or good Works in the outward Converſe and Behaviour. The good Root will produce good Fruit; and, when we are planted an holy Seed, a right Vine, our Cluſters *will chear both*

(*l*) Rom. xiv. 8.
(*m*) Mark xii. 30.
(*n*) Pſalm ix. 10.
(*o*) Pſalm lxiii. 8.
(*p*) Micah vi. 8.
(*q*) 1 Cor. vi. 20.
(*r*) 1 John i. 3.

both GOD *and Man* (*s*). Being born from above there will be an holy Walk before GOD in all his Ordinances; and our Cloſets, our Families, and the Sanctuary of the LORD will be Witneſſes to our frequent Attendance and ſincere and fervent Devotions. We ſhall love the Habitation of GOD's Houſe, and chooſe rather to be Door-keepers there than to dwell in the Tents, or even upon the Thrones of Wickedneſs. The People of GOD will be dear to us, and we ſhall delight to aſſociate with them, to oblige, and ſerve them.

As to ourſelves, we ſhall ſtand aloof from all Impurity, Intemperance, and all the Pollutions of the Fleſh, and we ſhall alſo be upon our Guard againſt Wrath, Envy, Malice, Pride, Hypocriſy, and the other Pollutions of the Spirit. And as to the World, we ſhall be harmleſs and without Rebuke, obſerving Truth, Righteouſneſs, and Benevolence, being kind and tender to all, and ready to do Good to all, as far as our Opportunities and Powers can extend. Thus ſhall *we be living Epiſtles of* JESUS CHRIST, *known and read of all Men* (*t*); thus *ſhall we ſhew out of a good Converſation our*

C *Works*

(*s*) Judges ix. 13. (*t*) 2 Cor. iii. 2, 3.

Works with meekneſs of Wiſdom (*u*); thus *ſhall we deny all Ungodlineſs and worldly Luſts, and live ſoberly, righteouſly, and godly in the preſent World* (*w*); thus ſhall we manifeſt to all, that we have received an Unction from Above of *that Wiſdom which is pure, peaceable, gentle, eaſy to be intreated; full of Mercy, and of good Fruits; without Partiality, and without Hypocriſy* (*x*). As we ſhall be all glorious within in the Spirit and Temper of Holineſs, ſo our Covering, in which we appear to the World, will be that of wrought Gold, or Raiment of Needle-work, a rich Embroidery made up of various Graces and Virtues, ſhining abroad to the Glory of our GOD, who *who has called us out of Darkneſs into his marvellous Light*, and formed us for himſelf, that we ſhould ſhew forth his Praiſe.

Thus have we conſidered, according to the Directions of our firſt Head, the Character here mentioned, that of *the Righteous*. I come,

II. To conſider the *Bleſſedneſs* connected with this Character: *Say ye to the Righteous, that it ſhall be well with him.*

It

(*u*) James iii. 13. (*w*) Titus ii. 12.
(*x*) James iii. 17.

It ſhall be well with him. Few Words, but of vaſt and immeaſureable Meaning. The exceeding great and eternal Weight of Glory is here epitomized. It is but little that we can offer in Enlargement upon them, in Compariſon with that which they deſerve, but however, let me mention the Bleſſedneſs of the *Righteous*, or ſhew *that it ſhall go well with him* in a few Particulars.

Firſt, It ſhall be well with *the Righteous* in Life. He is one of the People of GOD, one that fears, that loves, and that truſts in Him, and that faithfully and chearfully ſerves Him. He is one whom GOD has juſtified, and brought nigh unto himſelf by the Blood of his Son; he is one upon whom he has ſet his Seal, the Mark of the living GOD, that diſtinguiſhes him as his Saint in Regeneration; and he is one whom he has brought into his Family, and made a Partaker of the Privileges of his Children by Adoption; this *righteous* Perſon therefore ſhall find it well with him in this Life. In his Wants, his GOD will be his Relief; in his Afflictions, his GOD will be his Support; in his Temptations, his GOD will be his Defence; in his Difficulties, his GOD will be his

Guide; in his Weakneſs, his GOD will be his Strength; and, in a Word, Infinite Wiſdom, Power, and Love ſhall never fail nor forſake him. If Creature-Comforts run low, the uncreated Fountain that is ſtill full ſhall yield him Supplies. If Clouds and Darkneſs and Storms are without, yet there ſhall be Light, and Peace, and Joy within. At all Times, in all Conditions, GOD ſhall be with his Saint and Servant; and if he is a Stranger and Sojourner here, as all his Fathers were, yet he ſhall have this for his Comfort, that he is a Stranger and Sojourner with his GOD (*y*): that GOD, *who is the Dwelling-place of his People in all Generations* (*z*).

Secondly, It ſhall be well with *the Righteous* at Death. GOD will be with his Saints, not only in Life, but, when Heart and Fleſh fail, and none elſe can help them, then GOD will be near to them, and ſafely conduct them over the ſpiritual *Jordan*, Death, to the promiſed Inheritance of Glory. How often has GOD been with his People in their dying departing Moments? How have they triumphed over their laſt Enemy, even when they were under his Power, and how have they

(*y*) Pſalm xxxix. 12. (*z*) Pſalm xc. 1.

they ſang in the dark Valley amidſt the ſilent Shades and ſolitary Gloom *O Death where is thy Sting? O Grave, where is thy Victory?* But whatever is the Frame of Mind as to the People of GOD in Death, yet what Glory opens immediately behind it? The Soul of the Saint drops its Clay, is *abſent from the Body*, and is *preſent with the* LORD (*a*). It is bid welcome to its GOD and Father, it aſcends the glorious Mount *Zion*, it enters into the City of the living GOD, the heavenly *Jeruſalem*, and mingles *with the innumerable Company of Angels, and the Spirits of juſt Men made perfect* (*b*); and, being ſet free from all Sin, Temptation, and Sorrow, and being made perfect in Holineſs and Happineſs, dwells with its GOD and Saviour, waiting for the glorious Manifeſtation of the Sons of GOD, the Day of the Reſurrection of the Body, and its Re-union with it in Immortality and Glory.

Thirdly, *It ſhall be well with* THE RIGHTEOUS in the Day of Judgment. I need not tell you that a Judgment Day is appointed, when the Lord JESUS CHRIST ſhall be revealed from Heaven in his own and his Father's Glory; when he ſhall raiſe the Dead, Good and Bad, from their Graves; when he ſhall

(*a*) 2 Cor. v. 8. (*b*) Heb. xii. 22, 23.

ſet all Mankind before his Tribunal; when he ſhall acquit the Righteous, and condemn the Wicked; and when both ſhall accordingly go away to their everlaſting States either of final Happineſs or final Miſery. Now in this Day more eminently, more emphatically, may I ſo ſpeak, ſhall it go well with the *Righteous*. With what Honour will their Bodies ariſe from their Graves, clothed with the Image of their Divine Redeemer? With what Pleaſure will their Spirits reviſit their former Bodies, not under the Scars and Curſe of the firſt, but in the Glory and Bleſſedneſs of the ſecond *Adam*? With what Joy will the Saints find themſelves openly acquitted, acknowledged, and welcomed into the Kingdom of their Father? and with what Songs of Praiſe, and Shouts of Triumph ſhall they enter with their LORD into the Heaven of Heavens, and take their Seats at the Marriage-Supper of the Lamb, there to *behold the Face of their* GOD *in Righteouſneſs, and to be ſatisfied in his Likeneſs* (c)? I add,

Fourthly, and laſtly, *It ſhall go well with* THE RIGHTEOUS through eternal Duration. The Reſurrection has now taken Place, the Judgment

(c) Pſalm xvii. 13.

Judgment is paſt, Hell has received its Prey, and Heaven has gathered to itſelf all the Saints of God from all the different Parts of the Earth, and from all the ſeveral Generations of Time; and now nothing remains to *the Righteous* but everlaſting Life and Bleſſedneſs. The Saint now ſees himſelf in the Paradiſe of his God, and in his Viſion and Enjoyment; he feels himſelf perfectly holy and perfectly happy; and, what is the Bliſs of Bliſs, the Heaven of Heavens, ſo it ſhall be with him for ever and ever. From the celeſtial Heights he darts his Eye through unbounded Duration, and ſees it a pacific Ocean, ſees Joys crowding upon Joys, Glories riſing upon Glories without Meaſure, without Interruption, without End. "I am "happy, ſays the Saint, and happy ſhall I be "for ever and ever. When Thouſands, "when Millions, when Millions of Millions "of Years or Ages are rolled away, I ſhall "be as happy as when I firſt ſet Foot on the "Heavenly Shores. My Happineſs is my "God, the all-ſufficient, the eternal, the in-"finite *Jehovah*: and is not He a Fountain "that can never fail, an Ocean that can never "be exhauſted? *This* God *is my* God *for*

" *ever and ever*. Nothing ſhall pluck me from " his Hands, nothing ſhall extinguiſh or " abate his Love. I am bleſſed, yea, and " I ſhall be bleſſed, if an Almighty, All-gra- " cious, and unchangeable GOD can make " me ſo. Nothing ſhall ſeparate me from " the Love of GOD which is in CHRIST JESUS " my LORD; here is *Fulneſs of Joy, here are* " *Pleaſures for evermore.*"

Having conſidered both the Character and Bleſſedneſs of THE RIGHTEOUS, I proceed to ſome Application and Improvement of the Subject.

Firſt, Let us examine ourſelves whether we are among the Number of *the Righteous*. Have we been humbled and abaſed before GOD as Sinners, and preſented ourſelves, as with Aſhes on our Heads, and Sackcloth on our Loins, at the Footſtool of the King of Kings, our offended LORD and Sovereign, and pleaded for Forgiveneſs with him not from Merit but Mercy? Again, have we looked for Favour and Acceptance with him only in the Method in which He vouchſafes them, through the Mediation and Merits of his Son, and our Saviour the Lord JESUS CHRIST,

CHRIST, *who is the Way, the Truth, and the Life,* ſo that none can come unto the Father but by him; and in whom, and in whom alone, there is Salvation; for *there is no other Name under Heaven given among men, whereby we muſt be ſaved, but the Name of* JESUS? Do we quit the Sands for this ſure Foundation which GOD has laid in *Zion?* Do we drop the bruiſed Reed for this firm unſhaken Rock? And do we flee as a Cloud, and as Doves to our Windows, to him whom GOD has appointed as the *Hiding-place from the Wind, and the Covert from the Tempeſt?* Further, have we been regenerated by the Influences of the holy Spirit? Do we know what it is to become new Creatures? And can we ſay that, though we were once blind, yet that now we ſee, and that our Hearts are taken off from Sin and the World, and are placed on GOD and Heaven? Again, Do we know what it is to enjoy Communion with God, and to lead Lives of Dependance upon him? Are the Thoughts, the Deſires of our Souls towards him, and the Remembrance of his Name? Do we live upon GOD, and live to him, and is there no Day in which there is not ſome Aſpiration of the Soul to him,

ſome

ſome Fellowſhip with him through his Son JESUS CHRIST? And finally, do we walk before GOD in all holy Converſation and Godlineſs? Are our Lives pure from all groſs and foul Iniquity, every Spot that might diſcredit and belie our holy Profeſſion? Are we the Salt of the Earth for ſpiritual Savour? Do our Lights ſhine before Men? Are we, like good *Simeon*, juſt and devout? Are we living and fruitful Branches in CHRIST the true Vine, and do we glorify our heavenly Father by bringing forth much Fruit? And do we hereby ſhew ourſelves to be the genuine Diſciples of the holy JESUS? Let us not deceive ourſelves. Let us not be contented with any ſpecious Forms and Appearances of Godlineſs; and let us be concerned that in the great Affair of Salvation we are guided by Scripture, and there let us inveſtigate the Marks and Signs of *the Righteous*, and then aſk ourſelves whether they are to be found in us? Let the Mediation and Merits of our Lord JESUS CHRIST be laid as the Foundation of our Faith and Hope toward GOD; and then let us build upon them, not Wood, Hay, and Stubble, but Gold, Silver, and precious Stones; Works acceptable to GOD,

and

and profitable, and praiſe-worthy in the Sight of Men. Do not think, on the one Side, that you can be juſtified by your own Works, but paſs yourſelves out of your own Hands into the Hands of CHRIST, as the great Propitiation, and Peace-Maker between GOD and Man; nor on the other Side do you ever ſuffer the Imagination to have Place with you for a Moment, that you are intereſted in the Salvation by CHRIST, and that you are accepted with GOD through him, if you live in Sin, habitual, wilful, and preſumptuous Sin, but know aſſuredly, that without Purity of Heart, as well as Unblameableneſs in Life, you are not as yet become *righteous*, and that, though you may flatter yourſelves that you are rich and increaſed with Goods, and have need of nothing, yet that you are poor, and miſerable, and wretched, and blind, and naked. O that none of us may ever ſatisfy ourſelves with being *almoſt* inſtead of being *altogether* Chriſtians! Almoſt to come to Heaven's Gates, and not to be admitted there at laſt, is to be loſt and periſh for ever. Where our Souls, where ourſelves, where Eternity depends, we cannot be too ſafe, too ſecure.

Secondly,

Secondly, If upon Examination we find ourſelves not among *the Righteous*, let us make no Delay, but be inſtantly and earneſtly concerned to anſwer their Character, that we may ſhare in their Bleſſedneſs. Do we find indeed upon the Scrutiny that we have Reaſon to conclude that we are not among *the Righteous*, and that, as we are deſtitute of their Character, that we are in Conſequence cut off from their Privileges and Bleſſedneſs then let us immediately and earneſtly ſeek for Mercy; ſeek for Mercy to pardon us for the Sake of CHRIST, and ſeek for Mercy to renew us by the Influences of the Holy Spirit. Let us be diligent in the Uſe of means, pray to GOD, read, and hear his Word, break off from all wicked Companions, aſſociate ourſelves with *the Righteous*, entreat their Supplications for us, and in a Word never be at Reſt till we have a good Hope through Grace that we are juſtified, that we are regenerated, and ſo joined in Character with the Holy and Good, that we may be joined with them in their Happineſs. *Seek the* LORD *while he may be found, call upon him, while he is near* (*d*). *Now is the accepted Time,*

(*d*) Iſaiah lv. 6.

Time, now is the Day of Salvation (*e*). Expect not Salvation but in the Uſe of Means. If you would have Healing for your Souls, as *Naaman* was once to have Healing for his Body by waſhing in the Waters of *Jordan*, go to the Pool of Ordinances, and wait there *till* GOD *ſhall command the Bleſſing, even Life for evermore. Turn you at my Reproof*, ſays the great Father of Mercies; *behold, I will pour out my Spirit upon you* (*f*).

Thirdly, If upon Examination we have Reaſon to conclude ourſelves among *the Righteous*, as we have their Character ſo let us take the Comfort of their Bleſſedneſs. Have we been humbled before GOD, have we ſeen ourſelves guilty and miſerable, and lying and entirely at Mercy? Have we intruſted ourſelves, to JESUS CHRIST, and taken Shelter from the Storms of divine Vengeance under the Covert of his Righteouſneſs? Have we been regenerated, and made new Creatures, and, as the Evidences of this bleſſed Revolution in our Souls, are we maintaining daily Communion with GOD through his Son JESUS CHRIST, exerciſing daily Dependance upon him, and walking, not after the Fleſh, but after

(*e*) 2 Cor. vi. 2. (*f*) Prov. i. 23.

after the Spirit then let us, as we have the Character of *the Righteous*, take the Conſolation that belongs to them. Let us be aſſured that in Life, in Death, in the Day of Judgment, and through eternal Duration it ſhall go well with us; let us ever rejoice in our GOD, and in all the Scenes and Viciſſitudes of Life comfort ourſelves that he will be with us, guide us by his Counſel, ſupport us by his Arm, ſolace us with his Love, and afterwards bring us to his Glory. *I will greatly rejoice in the* LORD, *my Soul ſhall be joyful in my* GOD; *for he hath clothed me with the Garments of Salvation, he hath covered me with the Robe of Righteouſneſs; as a Bridegroom decks himſelf with Ornaments, and as a Bride adorns herſelf with her Jewels* (*g*). And again, *And in that Day thou ſhalt ſay, O* LORD, *I will praiſe thee; though thou waſt angry with me, thine anger is turned away, and thou comforteſt me. Behold,* GOD *is my Salvation: I will truſt, and not be afraid, for the Lord Jehovah is my Strength and my Song: he alſo is become my Salvation. Therefore with Joy ſhall ye draw Water out of the Wells of Salvation* (*h*).

Fourthly,

(*g*) Iſaiah lxi. 10. (*h*) Iſaiah xii. 1,—3.

Fourthly, and laſtly, Let us comfort ourſelves upon the Deceaſe of any of our Relatives or Friends, of whom we have good Hope that they were of the Number of *the Righteous*, that it has gone well with them. God was their Pilot through Life, and now they have entered their Haven, are ſafe arrived at the celeſtial Shores, and are joined with the *Bleſſed, who die in the* Lord, who *reſt from their Labours, and whoſe Works follow them.*

And have we not the beſt Grounds to conclude that this was the Character, and that this is the Bleſſedneſs of our Friend and Brother, Mr *William Cromwell?* He was a Member of this Church, I ſuppoſe near if not quite fifty Years, or more, and was a Deacon of it for near Thirty; and I never heard of a ſingle Blemiſh upon his Character during the whole Period of either his Deaconſhip, or Communion with us. And methinks it is no ſmall Thing for the Lamp of a Chriſtian Profeſſion to be maintained through ſuch an uncommon Space without its ever have been ſo much as once damped, or obſcured. He appeared to be a Chriſtian indeed, not only by abſtaining from what was groſs and

ſcandalous

ſcandalous, prophane and ungodly, but by a Spirituality of Temper and an Attention to inward Religion, and the Pulſe of his Soul towards GOD; and indeed his Sentiments and Conduct manifeſted an happy Union of experimental and practical Godlineſs. He met, and no wonder in ſo long a Pilgrimage, with very heavy Afflictions, but never did I hear him murmur or repine, though I am perſuaded he was not without quick and keen Senſations. He appeared to be of an humble Spirit, and I well remember his ſaying to me not long before his Deceaſe, "That he would lie at the Foot of GOD." In the frequent Viſits I made him in his Decay of Nature, I did not perceive him in high and overflowing Joys, nor on the other Hand did he ſeem left to Conſternation and Terror. How have I found him with ſome good Book of the Divines of the laſt Age in his Hand, or on his Table? And where are there Writings that ever excelled them for deep Penetration, Spirituality, and Chriſtian Experience and Savour? He might have had genteel Proviſion made for him in Life, beyond what Providence had otherwiſe given him, if he could have qualified as a Mem-

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Member of the Church of *England*; but he chose rather to preserve his Conscience inviolable, and to remain a Non-Conformist, than advance Himself in the World, and depart from what appeared to him the Line of Duty.

Such was the Person, whose Death has occasioned the present Discourse. May we not then upon solid Reasons conclude that he was one of *the Righteous*, and that it is now well with him, having honourably finished Life, and entered into his Master's Joy?

My most sincere and cordial Prayers are offered up for all the Survivors of the Family, to which our deceased Friend and Brother belonged, that they may be Followers of him as far as he was of JESUS CHRIST: and may all of us, in our several Departments and Characters, walk closely and humbly with our GOD in Holiness and Righteousness before him all our Days, and so be prepared to join the glorious and happy Company of the Spirits of just Men made perfect: and, while Heaven is replenishing, I trust, by one and another in swift Succession taken

away from the Church on Earth, may GOD of his infinite Mercy repair our Breaches, and attend his Word with the Demonſtration of his Spirit and with Power, that ſo, inſtead of the deceaſed Generation, a new Progeny may ariſe, to join themſelves to the LORD *as a willing People in the Day of his Power in the Beauties of Holineſs.* Thus, while the Multitude of the Redeemed and Saved is increaſing above, the Saviour's Standard ſhall not be deſerted below, but, inſtead of the Fathers, ſhall come up the Children, *that ſhall be unto the* LORD *for a Name, and for an everlaſting Sign that ſhall not be cut off* (g).

(g) Iſaiah lv. 13.

A SPEECH

A

SPEECH

Delivered at the Grave of *William Cromwell*, Eſq; *July* 15, 1772.

My Fellow-Creatures, Fellow-Sinners, Fellow-Mortals, and Fellow-Immortals;

WHEN Providence is pleaſed to call away by Death ſome hopeful Youth in the Flower of his Age, who might, according to the Courſe of Nature, have lived many Years as a Comfort and Ornament to his Family, and a growing Bleſſing to the

Church and World; or when the great Sovereign of all, the Lord of Time and King of Eternity, cuts ſhort the Life of ſome eminent Perſon, ſuppoſe an excellent Magiſtrate or Miniſter, in the Prime of his Days, and in the Height of his Uſefulneſs, who among the Friends of Religion, the Friends of Mankind, is not deeply affected with ſuch Diſpenſations, and does not conſider our World as ſuſtaining very great and heavy Loſſes, whatever Acceſſions are hereby made to the Number of Saints made perfect in the Manſions of Glory?

But when a Perſon who has for numerous Years ſupported an unblemiſhed Character as a Member of the Church of the living God, who has been a fair Epiſtle of Jesus Christ known and read of all Men, and who has attained the full Age of Man, that of Threeſcore Years and Ten, nay has gone beyond it, and has nearly, if not quite reached to Eighty Years, that Period ſo juſtly ſtiled in Scripture the Seaſon of Labour and Sorrow; I aſk you, my Friends, what is there diſtreſſing, what is there to be lamented, if we duly conſider the Matter, in ſuch an Event? Such Perſons

ſons have lived out the Number of Days alloted to Man, they have acted worthily and well in them, and they are grown ripe for Heaven, and perhaps, as the Hireling the Evening Shadow, are looking and longing for it, and why then ſhould they not depart, and be with CHRIST, which is far better? or why ſhould they prolong their Exiſtence in this World amidſt Infirmities, Decays, Pains, and Sorrows, merely to gratify our fond Deſires of their further Company, to their own evident Affliction and Damage, to their growing Trouble in this World, and the Delay of their perfect Bleſſedneſs in the next?

Who then, my Friends, if my Obſervations are juſt and reaſonable, ſhould weep over the Grave of our deceaſed Brother, for ſuch was his Character in Life as I have repreſented, and ſuch was the uncommon Length of Days to which he had arrived?

Rather let us congratulate and rejoice, than condole and deplore. See here the Body of a weary Pilgrim laid to Reſt. Here are Weakneſs, Diſhonour, Corruption, Death depoſited, ere long to be exchanged

or Life, Power, Immortality, and Glory. Theſe Aſhes ſleep in JESUS, (and can they have a more faithful or tender Eye to watch over them, or a ſofter Pillow on which to repoſe?) and wait his Call to awake in the Likeneſs of his glorious Body, and to bear their Part in the Triumphs of that Day, *when he ſhall come to be glorified in his Saints, and to be admired in all them that believe* (*b*). As to the Spirit, it is already happy with the LORD. It has aſcended to the Mount *Zion* above, to the City of the living GOD, the heavenly *Jeruſalem*, and has joined the general Aſſembly and Church of the Firſt-born, and the Spirits of juſt Men made perfect; and being delivered from all the Pains of mortal Fleſh, being freed from every Temptation and Tendency to Sin, its ſoreſt Burden while ſojourning below, it is now in the Fruition of perfect Safety, perfect Holineſs, and everlaſting Reſt and Joy. GOD, and CHRIST, and the holy Spirit, and Angels, and Saints in Heaven, and the Spirit departed, are all well pleaſed; why then ſhould we be diſpleaſed, or why ſhould our jarring Strings diſturb the

(*b*) 2 Theſſ. i. 10.

the general Chorus, and interrupt the general Joy?

Lament not then, I ſay, for our deceaſed Brother, but go from his Grave contented, and even ſatisfied with the good Pleaſure of our GOD concerning him; but yet with this Reſolution, in the Strength of divine Grace, that you will copy his Example, that you will tread in his Steps, and that by Repentance towards GOD and Faith in our Lord JESUS CHRIST, and Hearts and Lives full of evangelical Love and Obedience, thoſe Fruits by which ſo much Glory redounds to GOD, and ſo much Good to Men, you will be preparing for your own great Change, which will aſſuredly come, and how ſoon you know not, that ſo your Bodies may at Death ſleep alſo in JESUS, and that your Spirits, when abſent from the Body, may be preſent with the LORD, and in the unknown but promiſed and purchaſed Regions of Life and Immortality you *may ſtand before the Throne, and ſerve your* GOD *Day and Night in his Temple—where you ſhall hunger no more, neither thirſt any more, neither ſhall the Sun light on you, nor any Heat*;

for the Lamb, which is in the Midſt of the Throne, ſhall feed you, and ſhall lead you to living Fountains of Waters, and GOD *ſhall wipe away all Tears from your Eyes* (*i*).

(*i*) Rev. vii. 15, 16, 17.

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AN

APPENDIX,

CONTAINING

A brief ACCOUNT of the CROMWELL-FAMILY, from before the *Norman* Conqueſt to the preſent Time (*a*).

A Genealogy is ſtill extant, which appears to have been extracted from the *Welch* Chronicles about the Year 1602, to ſhew the Deſcent of Sir HENRY CROMWELL, who was then living.

This Genealogy commences in the Perſon of *Glothyan*, fifth Lord of *Powes*, who married *Morpeth*,

(*a*) "I was by Birth a Gentleman, living in neither "any conſiderable Height, nor yet in Obſcurity."
CROMWELL's Speech to the Parliament, Sept. 12, 1654. See *the Critical Review of the Life of* OLIVER CROMWELL, Page 6.

Morpeth, Daughter and Heireſs of *Edwyn ap Tydwall*, Lord of *Cardigan*; who was lineally deſcended from *Cavedig*, of whom the County of *Cardigan* took the Name of *Cavedigion*.

His Son, *Gwaith Voyd*, was Lord of *Cardigan*, *Powes*, *Gwayte*, and *Gwayneſaye*. He was wounded in Battle againſt *Aviſa*, a *Scythian* Infidel, in defending the Temple of St *David*'s, and died, according to the *Welch* Chronicles, about the *Norman* Conqueſt, Anno Domini 1066, and was buried at *Fountain-Gate* in the Pariſh *of Cavan*.

From *Gwinſtan ap Gwaith*, who was ſecond ſon of the above *Gwaith Voyd*, and inherited the Lordſhip of *Powes*, was lineally deſcended, through about thirteen Generations, and in about four hundred and forty Years, *Morgan Williams*; who, in the Reign of King *Henry* VIII. married the Siſter of THOMAS CROMWELL, Earl of *Eſſex*.

Morgan Williams had a Son named *Richard*, who reſided at *Hinchingbrooke* in *Huntingdonſhire*, and who was knighted, not by the Name of *Williams*, but CROMWELL (*b*), and married

(*b*) " It is certain that Sir RICHARD CROMWELL " was Sheriff of *Cambridgeſhire* and *Huntingdonſhire*, " in

married *Frances*, the Daughter of Sir *Thomas Murfyn* Lord Mayor of *London*, a Native of *Ely* in *Cambridgeſhire*.

His Son *Henry Cromwell* (*c*), of *Hinchingbrooke*, was knighted by Queen *Elizabeth*, Anno 1563. He married *Joan*, the Daughter of Sir *Ralph Warren*, who was twice Lord Mayor of *London*.

Sir *Henry Cromwell* had ſeveral Children (*d*). *Oliver* his eldeſt Son was knighted, and inherited

" in the Time of *Henry* VIII. was a great Favourite " and Commander in the Wars; and had Grants of " Abbey Lands in *Huntingdonſhire*, to the Amount, as " they were then rated, of three thouſand Pounds per " Annum."

Biographia Britannica, Vol. III. Article CROMWELL.

" Upon the Diſſolution of the Monaſteries, Sir *Richard Cromwell* obtained all the Lands that belonged " to them in *Huntingdonſhire*, which amounted to a " prodigious Value. This Sir *Richard Cromwell*, at a " ſolemn Triumph held at *Weſtminſter*, Anno 1540, " before King *Henry* VIII. and which was proclaimed " in *France*, *Spain*, *Scotland*, and *Flanders*, overthrew " two of the Combatants, Mr *Palmer*, and Mr *Caſpey*."

Critical Review of the Life of Oliver Cromwell, P. 7.

(*c*) " He is ſaid to have been a worthy Gentleman, " both in Court and in his Country." Ibid. P. 7.

(*d*) He had ſix Sons, *Oliver*, *Robert*, *Henry*, *Richard*, *Philip*, and *Ralph*. Ibid. P. 8.

herited his Father's Eſtate and Manor at *Hinchingbrooke* (*e*). He married twice. His firſt Marriage was to *Elizabeth* Daughter of Sir *Thomas Bromley*, and his ſecond to Lady *Ann*, Widow of Sir *Horatio Palavicini*, of a noble *Genoeſe* Family. His Children were a Son named *Henry*, married to a Daughter of Sir *Thomas Wyan*, and four Daughters, namely, *Joan* married to *Francis Bunnington* Eſq; *Elizabeth* married to *William Hampden* Eſq; *Frances* married to *Richard Whalley* Eſq; and *Mary* married to *William Dunch* Eſq; Of the female Deſcendants of the ſaid Sir *Oliver* there may probably be many remaining, but the Male Line appears to be extinct.

Robert Cromwell Eſq; the ſecond Son of the abovementioned Sir *Henry Cromwell*, fixed his Reſidence at *Huntingdon*, and the Houſe in which he lived, or at leaſt the Spot on which it ſtood, is ſhown to this Day, as the Place where his memorable Son OLIVER was born.

This

(*e*) "He gave King *James* I. the greateſt Treat that "had been given to a King by a Subject, had a great "Eſtate, and was a zealous Royaliſt."
Biographia Britannica, Vol. III. Article CROMWELL.

Robert Cromwell married a Daughter of Sir *Richard Steward* of *Ely*, by whom he had a Son named OLIVER, in Compliment to his elder Brother, and three Daughters, namely, *Robina (f)* married firſt to Dr *Peter French*, Canon of *Chriſt-Church, Oxford*, and afterwards to Dr *John Wilkins*, Biſhop of *Cheſter*, another married to one Mr *Jones*, and a third to one Mr *Jewſter*.

OLIVER CROMWELL was born in the Pariſh of St *John* in *Huntingdon*, April 25, 1599. His Education was that of a private Gentleman at *Sidney* College in *Cambridge*, and he was next ſent to *Lincolns-Inn* to ſtudy the Law. The after Diſplays of his Genius and Bravery, his great Exploits, and his Elevation to the Protectorate of the Commonwealth of *England* in the Year 1653, which he held to his Death, *September* 3. 1658, are what every *Engliſh Hiſtorian* relates, and will undoubtedly draw after them the Aſtoniſhment

(f) This Lady, by her firſt Huſband, Dr *Peter French*, had a Daughter named *Elizabeth*, who was married by her Father-in-law, Dr *Wilkins*, February 23, 1663-4, to Archbiſhop *Tillotſon*, by whom he had two Daughters, who died before him.

Birch's *Life of* TILLOTSON, p. 38, and 369.

ment of all Ages. A few Anecdotes of this extraordinary Perſon I will take Leave to mention.

His Great-Grandſon, *William Cromwell*, whoſe Death occaſioned the foregoing Diſcourſe, once ſhewed me a written Paper containing the Character of his Great-Grandfather, drawn up by a Perſon who intimately knew him, in which he is repreſented as having ſuch a tender Senſibility of Spirit, that if an Account was given him of a diſtreſſed Caſe, the Narration would draw Tears from his Eyes. Another Ancedote was alſo communicated to me by his abovementioned Great-Grandſon; that the young Lady, the Daughter of Sir *Francis Ruſſell*, who married Mr *Henry Cromwell*, the ſecond Son of the Protector, had entertained before her Marriage an ill Opinion of his Father OLIVER; but that, upon her coming into the Family, all her Prejudice was removed, and changed into a moſt affectionate Eſteem for her Father in Law, as the moſt amiable of Parents.

I know not how to reſtrain myſelf from mentioning what Profeſſor *Muirhead* related

to

to me ſome few Years ſince at *Glaſgow*. He acquainted me, that when OLIVER CROMWELL was at that City he attended divine Worſhip in the great Church there, when the Reverend Mr *William Derham* preached, and called OLIVER an Uſurper to his Face; but that he was ſo far from reſenting the Miniſter's Uſage of him, that he invited him to a Viſit in the Evening, when they ſupped together in great Harmony; only OLIVER obſerved to Mr *Derham*, that he well knew how much he and his Brethren diſliked him, but that they might aſſure themſelvelves that if any of the *Stewart* Line came to the Throne, that they would find their little Fingers heavier than his Loins. For the Truth of this Prediction let the Reader conſult CROOKSHANK'S *Hiſtory of the State and Sufferings of the Church of* Scotland, *from the Reſtoration to the Revolution.*

To theſe Anecdotes let me add two Obſervations concerning this remarkable Perſon; the firſt, that, whatever may have been ſuggeſted to the contrary, he made a Profeſſion of Religion, and appeared to be ſincere in it, before he aroſe to his great Dignity and Power,

as

as may be evinced from his Letters written long before that Period, and from what MILTON ſays of him, "that being arrived "to manly and mature Age, which he ſpent "as a private Perſon, and noted for nothing "more than the Cultivation of pure Religion, "and Integrity of Life, he was grown weal-"thy in Retirement at Home (*g*)." The other Obſervation, which I take Leave to mention, is, that it does not appear that in the Height of his Power he ever diverted any Part of the national Property to the private Emolument of himſelf or Family, as he left them poſſeſt of the ſmall Eſtates only which he enjoyed before he arrived to the Protectorate.

OLIVER CROMWELL married *Elizabeth* (*h*), Daughter of Sir *James Bouchier* of *Felſted* in *Eſſex*. By this Lady he had two Sons, and four Daughters. His eldeſt Daughter *Bridget* married

(*g*) Is matura jam & firmate Ætate, quam & privatus traduxit, nulla Re magis quam Religionis Cultu purioris, & Integritate Vitæ cognitus, Domi in occulto creverat. MILTON's Proſe Works, Vol. II. P. 395, Quarto, London 1753.

(*h*) It appears that ſhe ſurvived her Huſband fourteen Years, and died Oct. 8, 1672.

married *Henry Ireton* Eſq; whom his Father-in-law left in *Ireland* as Lord Deputy to compleat his Conqueſts, but who died there in the latter End of the Year 1650, or in the Beginning of 1651. She afterwards married *Charles Fleetwood* Eſq; more generally known by the Title of General *Fleetwood*. The Protector's ſecond Daughter *Elizabeth*, married *John Claypole* Eſq; of *Norfolk*. She died before her Father, *Auguſt* 7, 1658, and his Grief for her Loſs is ſuppoſed to have haſtened his Death.

His third Daughter, *Mary*, married Lord Viſcount *Falconbridge*, and died in the Year 1700.

His fourth Daughter, *Frances*, married the Honourable *Robert Rich* Eſq; Grandſon to the Earl of *Warwick*; and after his Death Sir *John Ruſſell*, Baronet, of *Chippenham* in *Cambridgeſhire*.

RICHARD, the eldeſt Son of OLIVER, was born *October* 4, 1626, and married *Dorothy* Daughter of *Richard Major* Eſq; of *Hurſly* in *Hampſhire*, by whom he had ſeveral Children, but only three Daughters lived to Maturity. The firſt, *Elizabeth*, was born

March 26, 1650. She ſpent the latter Part of her Life in *Bedford-Row*, *London*, and died unmarried *April* 8, 1731, at the uncommon Age of 81 Years. The ſecond Daughter was *Ann*, born *March* 27, 1659, who married Dr *Thomas Gibſon*, a Member of the College of Phyſicians, and Phyſician to the Army. She died without Iſſue, *October* 7, 1727. The third Daughter, *Dorothy*, was born *Auguſt* 1, 1660. She married —— *Mortimer* Eſq; but died without Iſſue, *May* 14, 1681, in the twenty-firſt Year of her Age.

It needs not be mentioned that RICHARD CROMWELL ſucceeded his Father in the Protectorate, but that he had no long Poſſeſſion of his exalted, but very thorny Station. It was not till his Father was confirmed in the Protectorate that he was called to Court, and made Chancellor of *Oxford* (*i*), having till this Time lived privately at *Hurſly* in *Hampſhire*, upon the Fortune his Wife brought him (*k*). After the Reſtoration he went to *France*, and continued ſome Years in Obſcurity at *Paris*; but upon a Rumour of a War between

(*i*) *Rapin*, Vol. XI. Page 108.

(*k*) *Clarendon*, Tom. III. Page 469.

between *France* and *England*, he removed to *Geneva* (*l*). Some Years before the Death of King CHARLES the Second he returned to *England*, and lived many Years at an Houſe near the Church at *Cheſhunt* in *Hertfordſhire*, under the aſſumed Name of *Clark*, where he died *July* 13, 1712, in the eighty-ſixth Year of his Age.

Whatever may have been ſaid of *Richard Cromwell*, that he was but of ſlender Capacity, we have Reaſon to believe him to have been a Perſon of good Underſtanding. The eminent Dr *Watts* aſſured me, from the Converſation he had ſeveral Times with him, that his Abilities were by no Means contemptible; and there is an Account in Dr *Calamy*'s LIFE of Mr *Howe*, who was Mr *Cromwell*'s Chaplain during his Protectorate, which reflects no ſmall Honour upon Mr *Cromwell*'s true Diſcernment in a very arduous Affair: "I "have been told by a Friend, ſays Dr *Calamy*, "that when he ſignified, in a free Diſcourſe "with Mr *Howe*, that he had heard *Richard* "*Cromwell* reflected on as a weak Man, he "with ſome Warmth made this Return.

 "How

(*l*) Life of *Cromwell*, Page 432.

" How could he be a weak Man, when, upon " the Remonſtrance that was brought from " the Army by his Brother *Fleetwood*, he " ſtood it out all Night againſt his whole " Council, and continued the Debate till " four o'Clock in the Morning; having " none to abet him but *Thurlow*, maintain- " ing, that diſſolving that Parliament would " be to his and their Ruin (*m*)." It ſhould ſeem that Mr *Cromwell*, while he lived at *Cheſhunt*, was not a Recluſe, but that he made Viſits and Excurſions to his Friends, not only from what I have learnt from Dr *Watts*, and another Gentleman (*n*) now living, but from what

(*m*) *Calamy*'s Life of *Howe*, prefixed to his Works, Page 8.

(*n*) Mr *William Tonge* of *Denmark-ſtreet*, *Soho*, *London*. This Gentleman, in a Viſit I lately made him, told me, that he well remembers Mr *Richard Cromwell*; that Mr *Cromwell* on a Lord's-day conſtantly attended public Worſhip; that he was very frequently at a very reſpectable Family where Mr *Tonge* then lived; that he was well eſteemed in the Neighbourhood about him; and that there was no Kind of Blemiſh upon his Character. From what I have learnt from Mr *Tonge*, Mr *Cromwell* by no means appeared to want Spirit, and was not deſtitute of innocent Pleaſantry in his Converſation,

what Mr *William Cromwell*, his Great-Nephew, told me, that he remembered his dining at *Weſtminſter* with his Uncle *Richard Cromwell*, the Reverend Mr *Jeremiah White*, who had been Chaplain to *Oliver Cromwell*, and Mr *William Penn*, the famous Quaker and Proprietary of *Penſylvania*. It is related by Dr *Calamy* in his abovementioned Life of Mr *Howe*, " that in his laſt Sickneſs Mr *Howe* " converſed freely with ſuch as came to viſit " him, and that they were many of all Ranks. " Among the reſt *Richard Cromwell*, who " was grown old (*o*), and had lived many " Years retired from the World ſince the " Time Mr *Howe* was his domeſtic Chap- " lain, hearing that Mr *Howe* was going off " the

ſation, though it ſhould ſeem that Mr *Cromwell* was not very free to ſpeak of his former Elevation, as Dr *Watts* informed me that he never heard him ſo much as glance at his former Station above once, and that very diſtantly, in all the Converſes he had with him. Mr *Tonge* added, that Mr *Cromwell* was ſo hale and healthy at the Age of *fourſcore*, that he has known him at that Time gallop his Horſe for ſeveral Miles together. Mr *Tonge* deſcribes Mr *Cromwell* as a tall, well-built Man, of a fair Complexion; a Deſcription that by the Way might ſerve for his Father *Oliver*.

(*o*) He was now near Eighty.

" the Stage, came to make him a reſpectful
" Viſit, and take his Farewel of him before
" he died. There was a great deal of ſeri-
" ous Diſcourſe between them. Tears were
" very freely ſhed on both Sides, and the
" Parting was very ſolemn, as I have been
" informed, ſays Dr *Calamy*, by one preſent
" upon the Occaſion (*p*)." Mr. *William Cromwell*, the Great-Nephew of Mr *Richard Cromwell*, told me, that his Uncle upon his Death-bed, ſpeaking to his Daughters about him, ſaid, " Live in Love. I am going to " the God of Love."

The ſecond Son of OLIVER was named HENRY. The Time of his Birth we cannot aſcertain. About the Year 1653 he married a Daughter of Sir *Francis Ruſſell*, of *Chippenham* in *Cambridgeſhire*. He reſided after his Marriage at *Whitehall* till he was appointed Lord Deputy of *Ireland*. He continued in this Station till his Brother *Richard* quitted the Protectorate, when he alſo reſigned the Regency of *Ireland*, and retired to *Chippenham* in *Cambridgeſhire*, the Seat of his Brother-in-law, Sir *John Ruſſell*. After he

(*p*) *Calamy*'s Life of *Howe*, Ibid. P. 75.

he had lived about five or six Years there, he removed to his Estate at *Spinney-Abbey* (*q*), near *Soham* in the same County, where he spent the Remainder of his Days, descending from the toilsome Grandeur of governing Men, to the humble happy Occupation of Husbandry, in which King *Charles* the IId. found him employed when, as I have been well informed, he honoured him with an unexpected Visit, in an Excursion he made for that Purpose from *Newmarket*. The Time of Mr *Cromwell*'s Decease we cannot determine. The following Account of him is given in *Rapin's* History: The "Parliament (namely, in 1659) voted "that the Government of *Ireland* should be "by Commissioners nominated and appointed "by Parliament, and not by one Person, and "that *Henry Cromwell* should be acquainted "with the Order, and required forthwith to "repair to the Parliament. He peaceably "submitted, though, in all Probability, if "he had been inclined to resist, the new "Governors would have found it difficult to

 remove

(*q*) Formerly a Priory of Black Canons founded by *Beatrix Malchise*, and *Mary de Bassingbourne*.

" remove him. He was extremely beloved " in *Ireland* both by the Army and the *Eng-* " *liſh* Inhabitants, having never injured " any Perſon, but on the contrary obliged " every one, as far as lay in his Power. " But doubtleſs, not thinking himſelf ſecure " of Succeſs, and receiving no Orders from " his Brother, he was unwilling to under- " take ſo important an Affair. All Hiſtori- " ans are unanimous in their Praiſes of him, " and generally believe that if he had been " Protector, inſtead of his elder Brother, " the Officers would have met with their " Match, or not attempted what they un- " dertook againſt *Richard* (*r*)."

I well remember what no inconſiderable Judge of Men once ſaid of Mr *Henry Cromwell*; " that he was truly a great Man, and " might paſs for a great Man in thoſe great " Days."

By his aforeſaid Lady, the Daughter of Sir *Francis Ruſſell*, Mr *Cromwell* had ſeveral Children, namely,

Elizabeth, born at *Whitehall*, *September*, 1654, who died *July* 17, 1659, at *Chippenham* in *Cambridgeſhire*.

Oliver,

(*r*) *Rapin*, Vol. XI. Page 141.

Oliver, born at *Cork-Houſe*, *Dublin*, *April* 18, 1656, who died at *Spinney-Abbey* in *Cambridgeſhire*, Anno 1685.

Henry, born in *Dublin-Caſtle*, Mr *Cromwell's* then Reſidence as Lord Deputy of *Ireland*, *March* 3, 1658.

Another *Elizabeth*, born at *Chippenham*, *June* 3, 1660, who appears to have been married, and to have died in *London* in the Year 1711, with her two Daughters, *Frances* and *Jane*, of the Small-Pox.

Francis, born at *Chippenham*, *June* 7, 1663, who died Anno 1719.

Richard, born at *Spinney-Abbey*, *Auguſt* 13, 1665, who died at *London*, *February* 18, 1686-7. And,

William, born at *Spinney-Abbey*, *April* 29, 1667, who died in the *Eaſt-Indies*, *January* 9, 1691.

Of theſe ſeveral Children no Deſcendant, that we know of, remains but from the third Son, *Henry*. He married *May* 28, 1686, *Hannah* the eldeſt Daughter of Mr *Benjamin Hewling* (*s*), a Turkey-Merchant, by whom he

(*s*) He was the Father of the two amiable Brothers Mr *Benjamin* and Mr *William Hewling*, who ſuffered in

he had Iſſue,

Oliver, born at *Spinney-Abbey*, *October* 18, 1687, He died at *Grays-Inn*, *London*, *May* 31, 1703.

Benjamin Hewling, born at *Spinney-Abbey*, *November* 18, 1689. He died at *York*, *Auguſt* 25, 1694.

Mary, born at *Newington-Green*, *April* 11, 1691. She died unmarried, but the Time of her Death does not appear.

Henry, born at *Spinney-Abbey*, *March* 13, 1691-2. He died at the ſame Place, *January* 1692-3.

William (*q*), born in *Cripplegate-Pariſh* in *London*, *April* 24, 1693. He reſided in *London* in Chambers at *Grays-Inn* the greateſt Part of his Life, having been intended for the Law. In the Year 1750, he married *Mary*

in the Weſt of *England* for their Concern in the Riſing there in Favour of the Duke of Monmouth. See the Account of theſe two young Men in the *Weſtern Martyrology*, from Page 143—165.——*N. B.* Their Siſter, afterwards Mrs *Cromwell*, attended her Brothers during their Impriſonment; and we are conſiderably indebted to her for the Memoirs preſerved concerning them.

(*q*) The Gentleman whoſe Death occaſioned the foregoing Sermon.

Mary Weſtby, Widow of *Thomas Weſtby*, Eſq; of *Linton in Cambridgeſhire*. After his Marriage he lived about two Years at *Bocking* in *Eſſex*; but upon his Wife's Deceaſe, which happened *March* 4, 1752, he returned to *London*, and died there *July* 9, 1772 in the 80th Year of his Age.

Richard, born at *Hackney*, *May* 11, 1695. His Profeſſion was that of an Attorney. He died at *Hampſtead*, *December* 3, 1759.

Hannah, born at *Hackney*, *January* 10, 1696-7. The Time of her Death unknown.

Henry, born *May* 16, 1698. He reſided the greateſt Part of his Life in *London*. He held a Place in the Office of Exciſe, and died *January* 4, 1769, unmarried.

Thomas, born at *Hackney*, *Auguſt* 19, 1699. He carried on the Buſineſs of a Grocer many Years on *Snow-Hill*, *London*. He died *October* 2, 1748.

Oliver, born in *Grays-Inn*, *London*, *September* 23, 1704. He held ſome Time a Commiſion in the Army; after the Reſignation of which he lived privately till his Death, which happened in the Beginning of *Auguſt*, 1748. He died unmarried.

The

The Father of this numerous Progeny, *Henry Cromwell*, bore a Commiſſion in the Army, and died in *Spain*, in her Majeſty Queen *Ann*'s Service, in Quality of Major of a Regiment of Foot, *Aug.* 1711, in the 54th Year of his Age.

The other Children of Major *Henry Cromwell* dying young, or unmarried, his only Poſterity now remaining are from his fifth Son *Richard*, and his ſeventh Son *Thomas*.

Richard Cromwell married *Sarah*, Daughter of *Ebenezer Gatton*, a Grocer in *Southwark*, by whom he had ſeveral Children, of which three Daughters remain, *Elizabeth*, *Ann*, and *Letitia*, now living at *Berkhamſtead* in *Hertfordſhire*.

Thomas Cromwell was twice married, firſt to *Frances*, Daughter of Mr *John Tidman*, a reputable Tradeſman, by whom he had ſeveral Children, who all died young or unmarried, except a Daughter named *Ann*, who was married *October* 1, 1753, to Mr *John Field*, Apothecary in *London*, who have ſeveral Children.

Mr *Thomas Cromwell*'s ſecond Wife was *Mary*, the Daughter of Mr *Nicholas Skinner*, a Merchant in *London*. By her Mr *Cromwell* had

had ſix Children, four of which died young or unmarried. The ſurviving Children are a Son, *Oliver*, an Attorney in *London*, who was married *Auguſt* 8, 1771, to *Mary* Daughter of Mr *Morgan Morſe*, an Attorney in this City, and a Daughter, *Suſannah*, living with her Mother in *London*.

Such have been the Viciſſitudes of the *Cromwell-Family*; now exalted nearly to the higheſt Pitch of human Grandeur, and now deſcending nearly to the common Level of Mankind!

The Survivors in this Family are in genteel Circumſtances, in reſpectable Connections, and truly deſerviug and ornamental in their Characters and Stations.

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